

notions of decency (sec. 459). It is assumed that demons envy human success and prosperity and so inflict loss and harm on the successful. Hence admiration and applause excite their malignity.

567. Ethnographic illustrations. Of the following cases many are cases of jettatura. In the Malagasy language many proper names of persons are coarse and insulting because a pleasant-sounding name might cause envy.<sup>1</sup> In Bornu when a horse is sold, if it is a fine one, it is delivered by night, for fear of the evil eye (covetous and envious eyes) of bystanders.<sup>2</sup> Schweinfurth<sup>3</sup> tells an incident of a man who, going through a Nubian village, noticed that the limb of a tree was rotten and ready to fall. He warned some people who were standing under it. Immediately afterwards it did fall, but the fall was attributed to the evil eye of the person who first noticed the danger. The Dinka are mentioned as free from this superstition.<sup>4</sup> In the Sudan food is usually covered by a conical straw cover to prevent the evil eye [viz. of the hungry people who might admire and long for it].<sup>5</sup> Customs of eating and drinking in private, and of covering the mouth when eating or drinking, belong here. All along the north coast of Africa the belief in the evil eye prevails. A hen's-egg shell upon which three small leaden horseshoes have been riveted is an amulet against it.<sup>6</sup> At Katanga, Central Africa, only the initiated may watch the smelting of copper, for fear of the evil eye, which would spoil the process.<sup>7</sup> In the Caroline Islands a canoe, while being built, is enclosed in a building for fear of the evil eye.<sup>8</sup> This represents a class of cases in which a high and refined art is being practiced. In parts of Melanesia, and often elsewhere, a shell or leaf is fastened on the end of the masculine organ to ward off the evil eye. The same is the purpose of hanging strips of leather, etc., which catch attention, to divert it from the organ which is sensitive to the evil eye. Hence arose the taboo on parts of the body. In some groups in India, at weddings, women of the bride's and bridegroom's parties sing songs, each deriding and decrying the other. This is for luck. "Praise is risky; abuse and blame are safe."<sup>9</sup> In Behar, on a certain day, sisters abuse brothers, in the belief that this will cause them long life and good luck.<sup>10</sup> In the Horn of

Africa    magicians  
who want to get rid of a man stupefy him with drugs and  
sell    him    into  
slavery as having the evil eye (jettatura).<sup>11</sup> Amongst the  
Kabyles    a    husband  
left alone with his bride first strikes her three light blows  
on the shoulder

<sup>1</sup> Sibree, *Great Afr. Island*, 167.      <sup>6</sup> *Globus*, LXXV, 19.

<sup>2</sup> Nachtigal, *Sahara und Sudan*, I, 607. <sup>7</sup> *Ibid.*, LXXII, 164.

<sup>3</sup> *f??art of Africa*, II, 406.

<sup>8</sup> Kubary,

*Karolinenarchipel* L, 292.  
1161. 157.

9JASB,IV,6<sub>3</sub>.

\* Junker, *Afrika*, I, 69.

\*<sup>9</sup> *Ibid.*, II, 598.

11 Paulitschke, *Etknog. MO. Afr.*, II, 140.